

[P. 96]

- 103 4. telwe'yit: a Tachi village
5. ugone
131 6. hono tan (to stop suddenly): a Mutunutu village
7. ci yi (bones): probably Kroeber's Chiau, a Mutunutu village
8. gaiwa siu: a Tachi village
9. wai u
10. u gjiu
11. go lon
12. ci
13. yi mel
14. waita cuiyui
15. pi sras (Pierce's Ranch?): a modern rancheria
16. ci'u ta
17. wit:tsolo'win: a Wowol island village
18. wa lna
19. yiwo'ni: a Wowol village
20. sukwi tnu: a Wowol village²⁶

Two places not definitely located were: 21. wo'kon; 22. mike'yit, a "bottomless" pond near the present city of Tulare.

Warfare

578 According to J.A., who says she derived much of her knowledge from an old Wowol woman now dead, the Chunut and Wowol were particularly friendly and both were on bad terms with two allies to their north, the Tachi and Mutunutu. [201] Signal fires were built on occasion, and warnings and arrangements for battle were made.

[727] Doctors were particularly sought out as victims in a battle, and vengeance was wreaked by flaying and impaling their corpses. Head-taking was practised as well as flaying.

701 There was no war chief, nor did an ordinary chief take any special part in battles, 624 though the account secured by Newman (see below) 726 indicates the contrary. Any brave man, particularly one with Raven (ho'toi) as a supernatural helper, would lead war expeditions. Rarely

726 were more than two or three persons killed. J.A. thinks the bodies remained unburied (which [727] seems unlikely unless the losers were completely routed). She disclaims knowledge of motives for war.

That battles were frequently prearranged is clear from J.A.'s statement. Newman's account, and the account of a battle between the Pitanisha and Altinin.²⁷ This does not preclude a sudden flare-up such as that described by J.A. when two doctors found themselves unwelcome among the Mutunutu. A certain captiousness or predisposition to fight is suggested in two Yauselmani tales, wherein a mere shout in

²⁶Probably the Wowol village called "Dubal" by early Spanish explorers (Gayton, Estudillo, 70 ff.); some further information on Southern Valley sites is contained in Wedel's Archaeological Investigations at Bama Vista Lake (particularly pp. 12-17).

²⁷Kroeber, *The Yokuts Language*, 274.

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of the Chow-chil-la warriors with them and several of the Chuk-chan-cies... Never did I hear before such an infernal howling, whooping, and yelling, as saluted us then from the throats of about six hundred savages..." This group of Indians included a total of 400 warriors "as near as could be ascertained."³

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War behavior and tactics are mentioned. Besides the yelling and howling, which may have been intended to terrify the enemy, the native warriors indulged in derisive shouting, obscene gestures, and eructations, when they sighted their white pursuers.³ In direct encounter between the Indians and American troops, the natives continued their traditional method of battle, in which a single warrior stood forth to fight another. This resulted disastrously, of course, as the whites neither understood the intention nor would have sent out a man to fight under such circumstances.

"To kill him [Major Savage], many of them sacrificed their own lives. They would come out one at a time and, standing in open ground, send arrows across at him until shot down; one old chief who used to cook for Savage, would ask him after every shot where he had hit him. They would talk to him to try to find out where he was, and as soon as he would answer, the balls and arrows would fly thick around his head."³

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At this battle an old squaw who was wounded seized a bow and lodged three arrows in a soldier: normally, women and children were sent to hidden safety.

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Signal fires were used, as well as other signs of communication.

By a peculiar arrangement of these fires during the night, and by smoke from them during the day, they are able to telegraph a system of secret correspondence to those on the lookout. An arrow shot into the body of a tree at a camp ground, or along a trail; or the conspicuous arrangement of a bent bush or twigs, often shows the direction traveled. A bunch of grass tied to a stick and left at the fork of a stream or trail, or at a deserted camp performs the same service. Upon the treeless deserts or plains, a mark upon the ground, by camp or trail, gave the required information; thus proving these people possess considerable intelligent forethought.³

³Ibid., 31, 32.

³Ibid., 14-15, 127, 143. Garza thought himself acclaimed when, on White River, natives there "gave themselves smart slaps with the palms on the thighs," and shouted "Ba! Ba! Ba! Ba!"; undoubtedly "Va!" (go!) as there was one who spoke Spanish among them (Couse, On the Trail, 287).

³Bunnell, 33. See the battle between Lemonda and Tabas (Pt. I, pp.10-11), and also the running conversation in mythical battles (Gayton and Newman, Yokuts and Western Mono Myths, 3, 86, 89).

³Bunnell, 125.

[P. 161 b] Kechayi

35 monies took place indoors, save the inception of a pleasure dance and a doctor's debut (see below). If a rain spoiled an outdoor dance, the dance would, if possible, be moved into a large dwelling. But this was only if it was purely for entertainment. No ritual was ever held indoors.

MISCELLANEOUS DATA

323 Pottery.--E.M. said pottery was "used by people long ago." She had never seen but one
184 pot. This was owned by an old man (Old Dick) near Auberry, who told her what it was. Auberry is within range of the Western Mono groups who may have been the source of Old Dick's piece. No one of the Kechayi used pottery, much less made it, in E.M.'s time.

276 Tobacco.--There was no cultivation of tobacco (po'om), but its growth was watched; it grew best on burned ground. When beginning to turn yellow, about May, it was gathered by old people. The leaves were washed, tied in bundles, and allowed to sour, then dried and pounded. The leaves and stems of "a plant with berries" (kai'a sni) were added and pounded with the tobacco. The resulting powder was moistened, shaped into round cakes, and dried. In this condition it was called so'gan. The fine tobacco, pul'ci na, was not made by the Kechayi or Gashowu. E.M. knew what it was but thought "only Choinimni doctors" used it.

787 The drinking of a tobacco and lime mixture was customary among people wanting to induce supernatural dreams, or those who sought good health "by keeping their stomach clean." The tobacco and burned shells of freshwater oysters (ke'wi) obtained from the river were pounded together in a small mortar, moistened, and licked off the pestle.

501 Ferrying.--Men and women were equally good swimmers and usually crossed the San Joaquin River (or other water) by swimming. Babies or possessions were put in a large flat-bottomed coiled basket (ta'okač) made for ferrying. A swimmer pushed this ahead of him with his left hand, while he used his right arm, elbow horizontal and forearm swinging downward in an arc, to propel himself. The feet were kicked behind, but there was no splashing. In the same way a man might hold a baby or small child on his left shoulder. One or two swimmers would push a log ahead of them on which a sick or infirm person would ride astride. A two-log raft was made for an invalid or corpse. E.M. added with pride that the Kechayi were all good swimmers, whereas the Chukchansi were poor swimmers.

516 Posture.--Posture was not observed, as at this small reservation all people sat on chairs. E.M., however, frequently pointed with her lips, with a slight raise of the head as she did so.

438 Said Ichow, "When you trade with them people, you got
436 to know how much in their chok. You measure their chok and then you figure how much it is worth beside your chok."

435 In the old days one Wukchumne chok of beads of low value
438 would buy twenty bundles of hupud or ahnup. A half chok of average shell beads would buy twenty bundles. Ichow explained how the half chok was measured: "You double the string
[804] after you measure one chok." Two shell beads of low value would buy one bundle of basketry materials, or one tanned deer-skin. Ten average beads would buy one tanned elk skin or two tanned antelope skins.

436 From *Yoimut*, an aged *Chunut*, from *Pahmit*, an aged *Dumna* (Doom'-nah) and from other Yokuts, I learned that both asphaltum and paint of various colors in standard pack were also traded and sold for money throughout Yokuts territory.
[804] This standard size is uniformly described and approximates a size midway between that of a tennis ball and a baseball. Their statements were substantiated by archaeological remains in widely separated portions of Yokuts territory.

436 When the Smithsonian Institution expedition of 1937 excavated the old *Tulamni* Yokuts village at the east point of the
17a Buena Vista Hills in western Kern County, a number of balls of asphaltum were recovered. They were almost exactly the size described by my informers. Some appeared to have been wrapped in tules or in rabbit skin strips. This can be appreciated when one takes into consideration the stickiness of asphaltum. I also recovered similar balls of asphaltum in Indian cemeteries at Alamo Solo in southwestern Kings County, and at the Sweet Mound, about four miles southwest of Waukena in western Tulare County.

● [261] It is of interest to note here that *Wahumchah* states that
372 these balls of asphaltum were burned by the *Yowlumne* to provide the black smoke for sending smoke signals.

At the Menjoulet Rancheria on Los Baños Creek in western Merced County I found two "standard pack" balls of red pigment and one of white, also several crude chunks of the diatomaceous earth from which the white pigment had been prepared. The balls of pigment showed the finger prints of the person who had formed them. In the Broder Mound (west center of Section 31, T18S, R26E, MDB&M) I recovered from disturbed burials one standard ball of black pigment, probably made of burned graphite taken from the old Yokuts diggings

The children of American pioneers who were brought up in the wilderness, far from neighbors of their own kind, and in the same state of suspense concerning their safety as was common to the red men about them, behaved in much the same manner as did the children of those red men. And they kept this stoic, dry-eyed behavior through life. It was the most fixed characteristic of the Anglo Saxon pioneer. 200

Although I have heard a number of references to Yokuts sign language, I have been able to gather little data concerning it. *Ichow*, last chief of the *Wukchumne* Yokuts tribe, stated that his people used a sign language in talking with tribes from east of the Sierra. Most signs were made with the hands, but they were used in relation to other parts of the body. 201 ●

Ichow could remember only a few signs, as their use was discontinued before he was born. Those he remembered had been taught to him by his grandfather, *Chechin*, the noted Rattlesnake Doctor. Sleep was indicated by inclining the head to one side and closing the eyes. One day, or one sun, was indicated by pointing to the sky, directly overhead. A mountain was indicated by holding the hand in front of the waist, palm from the body, and all fingers extended close to each other. The hand was then slid upward and away from the body. The height and angle at which the hand was raised indicated the height and steepness of the mountain.

A snow storm was indicated by the hand, held palm downward, and fingers extended close to each other. The hand was lowered slowly as it moved from side to side. Fallen snow was indicated by shifting the weight from one foot to the other, accompanied by a grunt with each shift. This imitated the sound of walking in loose snow.

A rain storm was indicated by holding the hand in front of the face, palm down, fingers separated and curved downward. The fingers were then wiggled, slightly for a little rain, and violently for a heavy storm.

An old person was indicated by placing the hand on the head and then giving the sign for snow. The hand held in front of the body, palm down, thumb and little finger closed, the middle three fingers partly extended, indicated a man. Two fingers extended in the same manner indicated a woman.

Walumchak, aged eighty-five years and last full-blood man from the *Yowlumne* tribe of Yokuts, who once lived

● 201 around the site of present Bakersfield, had the following to say about the sign language used in this locality.

"Them old-time Yowlumne had a sign language. I knew some old people who could talk that language, but I forgot almost all of it. I don't see that kind of talkin' since I was 'bout fourteen years old.

"To say, 'I saw,' they close both hands in front of eyes. Then they open first finger on each hand and move hands ahead little ways and point ahead with fingers. The sign for deer they made with both hands. They put their wrists together and spread their fingers little bit, to look like deer horns. If the deer had big horns they raised their hands little bit when they made sign. For forked horn they put up only two fingers, for three pointer, three fingers, for four pointer, four fingers. When they go hunting, they got to keep quiet. They can't talk. When one man saw deer he make the sign for 'I see' and point his fingers where deer was. Then he made sign for deer. Then everybody knew where there was deer.

"The sign for elk was almost the same as deer. They held wrists farther apart and spread their fingers wide. They had sign for antelope. They made it like deer sign. But they put up just first finger on each hand and next finger part way. They look like antelope horns. To put out one hand with palm down and all fingers together and raise it up high meant big deer, or elk, or anything like that. To show whether deer or elk, or anything was fat they had another sign. They close all fingers but thumb and first finger on each hand. They put ends thumbs and ends fingers together to make circle. If deer or antelope poor, they made little circle, if fat, they made big circle.

"They had sign for roll over. They put hands beside each other in front of breast and move them around once. To make sign for walkin' they open just one finger on each hand and point down. Then they move hands like they walkin' with them fingers. To show that something ran they open first two fingers on right hand and work them back and forth fast, like ~~the~~ runnin'. That's 'bout all I remember 'bout that sign language."

777 tonto; Coytisa, a captain of the Gumilehi [Wimilichi]; Guchita [copy of Nov.
 648 19: Guchalta], and Hocha, captains of Guchetema; and Guchalme, captain of
 [622] Tategüi. To them it was made known that my coming was by order of the great
 [201] captain, to catch all the Christians that the natives were sheltering, and to
 punish them if they were bad and hostile to the troop. All the Indians at once
 put their hands in their mouths, and the captains drew near me and replied
 that the Nontos would not consent to sheltering them and sent them off im-
 mediately. [Copy of Nov. 19: And they began to cry to me "Amica, Amica,
 Amica, noche," which is to say, "Come, come, come, friend."] At Tategüi
 two from Soledad named Oton and Estevan had arrived, and as its captain
 already knew of my coming he ordered them to present themselves to me be-
 fore I came among the Nontos. It had been done, and he [?] delivered them to
 the Tache captain, Mariano Tiesar, who had returned to the mission with all
 of the Christians together.

I reprehended the boldness of sending the Indian Manuel Pinto to me to
 inquire what I wished, when through their envoy to Tache I had ordered them
 to do otherwise[?], and much more that he should have advised me to wait
 an interval, and that they should do nothing to any of the troop or there
 would be dire results. They all answered that they desired to please us and
 questioned what and how they could do it, and regretted that I should have
 thought otherwise. With that I showed pleasure, and they began to bring me
 fresh fish and other presents. These I would not take as I had nothing to re-
 turn, and made the same excuse as at Chischa.

Before going into the ranchería I had taken the precaution to see that the
 [162] corporal, Sebastian Rodriguez, would count the people as they were lined up,
 knowing that I would not be able to do it. He did so and counted 303 robust
 men. Of women there were only old ones, thus proving that they were hidden.
 Very few children were present, and these only after being with them for
 some time.

After being in Notonto two hours I continued to march toward the west
 [copy of Nov. 19: went eastward] and crossed Kings River at 4 P.M. . . . It is
 4 leagues away from Notonto, and to the point of its outlet, 11 leagues. I
 camped for the night on its banks after making suitable precautions against
 Indians that might be near.

Thursday, 4.—At 5 A.M. took a route toward the west until 10, when I came
 out of the Roblar and entered the plains. Thence north for the tular of San
 Pablo, where I arrived at 4 P.M. having gone fifteen leagues from where I slept
 [133] [copy of Nov. 19: from Notonto]. This site is in the middle of the plain. It is
 without firewood; we had to bring a load from the mouth of the marsh. The
 water is in great holes. On this plain a deer was caught by lasso, and the men
 supped on fresh meat.

Friday, 5.—I was informed by an Indian who came out as a guide from the
 Notontos, that although most of the Gumilehis have joined with them in the
 marsh and mires there have remained some old people and one Christian. I
 ordered that the entrance to the marsh be sounded out, but it was not possible